THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—I PETER 4: 11.

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AN ENSIGN FOR THE NATIONS.

SKETCH OF THE RISE AND PROGRESS OF MORMONISM.

BY BISHOP ORSON F. WHITNEY.

[*Concluded from page 454.*]

PRESIDENT BRIGHAM YOUNG.

The First Presidency—vacant since the death of Joseph Smith—was reorganized December 27, 1847, after the return of the Pioneers to Winter Quarters. Brigham Young became President of the Church of Jesus Christ of Latter-day Saints in all the world, with Heber C. Kimball and Willard Richards as his counselors. Under their leadership the main body of the Saints, vacating Winter Quarters, crossed the plains in the summer of 1848, following in the wake of other Mormon emigrant trains to Salt Lake Valley. Their arrival here in September and October swelled the population of the pioneer city to four or five thousand souls.

On the 12th of February, 1849, four vacancies in the Apostolic Council were filled, the new incumbents being Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards. Their confreres, the eight other Apostles, were Orson Hyde, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman and Ezra T. Benson. The same month a permanent Stake organization, after the pattern of those formed in Ohio, Missouri and Illinois, and the first of forty such organizations now in existence—was established at Salt Lake City, which was divided into nineteen ecclesiastical wards, with a Bishop over each. Newel K. Whitney was the Presiding Bishop of the Church. The same

year went forth the first missionaries from the Rocky Mountains, as follows: John Taylor, Curtis E. Bolton and John Pack to France; Erastus Snow and P. O. Hanson to Denmark; John E. Forsgren to Sweden; Lorenzo Snow and Joseph Toronto to Italy; Franklin D. Richards, Jos. W. Johnson, Jos. W. Young, Job Smith, Haden W. Church, Geo. B. Wallace and John S. Higbee to Great Britain; Charles C. Rich and Francis M. Pomeroy to Lower California; Addison Pratt and James Brown to the Society Islands; Hiram Clark, George Q Cannon, Henry W. Bigler, Hyrum Blackwell, Thomas Whittle, Thomas Morris, John Dixon, James Hawkins, William Farrer and James Keeler to the Sandwich Islands. A company of Elders was also sent to the California gold mines. The Perpetual Emigrating Fund company was organized, to assist poor Saints in the United States and in Europe to emigrate, and Bishop Edward Hunter, as agent of the fund, was sent to the frontier to put into operation its provisions and superintend the next season's emigration.

The British mission at this period contained nearly thirty thousand Mormon converts, and three to five thousand more were reported from the Society Islands. Thousands of proselytes were scattered through the United States and Canada. From this time forth they were destined to come from nearly every nation under heaven, "flying upon the shoulders of the Philistines"—the steamships and railroads of the Gentiles, supplemented by their own ox-teams and hand-carts—"toward the West;" a ceaseless tide of immigration, flowing unto "the mountain of the Lord's house," now established in the tops of the Rocky Mountains.

The principal subsequent events of President Young's long, prosperous and comparatively peaceful career—omitting his multitudinous and incessant labors of exploring, colonizing, city and temple building, founding of home industries, establishment of foreign and local missions, Indian missions, etc.,—may thus be summarized:

(1) The organization of the Territory of Utah by act of Congress approved September 9, 1850, and the appointment of Brigham Young as Governor, by President Millard Fillmore. (2) The first public promulgation of the principle of plural marriage, at a conference held at Salt Lake City, Sunday, August 29, 1852. (3) The laying of the corner-stones of the Salt Lake Temple, April 6, 1853. (4) The placing of Utah under martial law by proclamation of Governor Brigham Young, issued September 15, 1857, in which the United States troops, under General Albert Sidney Johnston, then on the march for Utah, were forbidden to enter Salt Lake valley; an act supplemented by the concentration of the militia in Echo canyon to repel the invaders, and the subsequent peaceable adjustment of the difficulties between Utah and the general government. (5) The completion of the Overland Telegraph line to Salt Lake City, September 17, 1861; the first telegrams east and west being sent by President Brigham Young next day. Among the first messages he transmitted was one to President Abraham Lincoln, announcing: "Utah has not seceded, but is firm for the Constitution and the Laws." (6) The approval by President Lincoln, July 2, 1862, of an act passed by Congress prohibiting polygamy in the Territories, a law regarded by the Saints as unconsti-

tutional. (7) The opening of the Deseret Telegraph line between Salt Lake City and Ogden, December 1, 1866, followed by the extension of this the pioneer local line all over the Territory. (8) The convening of the first Church Conference held in the great Mormon Tabernacle, just completed at Salt Lake City and capable of containing ten thousand people, October 6, 1867. (9) The organization of Zion's Co-operative Mercantile Institution, with Brigham Young as its president, October 16, 1868. (10) The completion of the great Pacific railroad, by the junction of the Union Pacific and Central Pacific roads at Promontory, Utah, May 10, 1869. (11) The construction of the first local railroad, ground for which was broken by Brigham Young, president of the Utah Central railroad company, at Ogden, May 17, 1869, and the last spike driven by him at Salt Lake City, January 10, 1870. (12) A discussion upon the subject "Does the Bible Sanction Polygamy?" between Orson Pratt, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and Dr. John P. Newman, chaplain of the United States Senate, August 12, 13 and 14, 1870, in the Tabernacle, Salt Lake City. (13) The departure in October 1872, of President George A. Smith, Apostle Lorenzo Snow and others for Palestine, where they dedicated the land for the return of the Jews and the rebuilding of Jerusalem duplicating a mission performed by Apostle Orson Hyde about thirty years before. (14) The organization of the United Order, with Brigham Young as its president, May 9, 1874, followed in a few years, after a portion of the Saints had practiced it, by another discontinuance. (15) The imprisonment of President Young in the Utah Penitentiary, by order of Chief Justice James B. McKean, for alleged contempt of court in failing to pay alimony to Ann Eliza Webb Young, one of the president's plural wives to whom the judge in his anti-Mormon zeal had given the status of a legal wife, and who was suing for divorce with alimony *pendente lite*. The imprisonment, which was only for twenty-four hours, created a great sensation, and brought about the downfall of Judge McKean. (16) The meeting of President Brigham Young and President Ulysses S. Grant—the first executive of the nation to visit Utah—at Ogden, October 3, 1875. (17) The dedication of the St. George Temple—the first temple erected by the Saints since they left Nauvoo—January 1st and April 6th, 1877. (18) President Young died at Salt Lake City August 29th, 1877.

PRESIDENT JOHN TAYLOR.

John Taylor, president of the Twelve Apostles, was Brigham Young's successor as President of the Church of Jesus Christ of Latter-day Saints. As such he took the reigns of government on October 10th, 1880, at the regular semi-annual conference of the Church. He chose as his counselors Apostles George Q. Cannon and Joseph F. Smith, who were destined to hold the same relative positions in the two succeeding administrations. John Taylor was virtually the head of the Church from the day of Brigham Young's death, and it was during this interim between that event and the reorganization of the First Presidency that some of the most important events of his period took place. Among them may be mentioned the trial of Elder George Reynolds for polygamy, a test case in which the Supreme

Court of the United States—to which the defendant after his conviction in the lower courts had appealed—decided, January 6, 1879, the constitutionality of the anti-polygamy act, which since 1862 had been a dead letter. The Miles polygamy case—the spark that kindled the great anti-Mormon agitation that led to the enactment of the Edmunds law—also had its inception at that time. Then came the Mormon Jubilee, in which the Church celebrated its fiftieth anniversary. At a great gathering in the Tabernacle July 24, 1880, twenty-five nationalities were represented, namely, the United States, American Indians, Canada, Hawaii, Holland, Germany, France, Spain, Switzerland, Italy, South Africa, Sweden, Denmark, Norway, Iceland, Schleswig Holstein, Russia, Ancient Britain, England, Ireland, Scotland, Wales, Isle of Man, British India and Australia. Ranged under a banner bearing the inscription, "I will gather you out from all nations," these nationalities—each represented by a man and a woman—stood in line facing the vast congregation, while the snowy-haired President of the Church, arising in his place said: "The Lord commanded His servants to go forth to all the world to preach the Gospel to every creature. We have not yet been to all the world, but here are twenty-five nations represented to-day, and thus far we have fulfilled our mission." He expressed the determination of the servants of God to continue preaching the Gospel until all the world had heard it and the mission entrusted to them had been completely fulfilled. The outside missions of the Church, exclusive of the Stakes of Zion, now number fourteen, comprising most of the countries of the world. The personnel of the Council of the Apostles under President Taylor's administration was as follows: Wilford Woodruff, President; Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Albert Carrington, Moses Thatcher, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant. William B. Preston succeeded Edward Hunter as Presiding Bishop of the Church. It was during President Taylor's time that the Logan and Manti Temples were completed and dedicated.

The crowning event of his checkered career was the great anti-Mormon crusade under the Edmunds act of 1882 and the Edmunds-Tucker law of 1887, which from 1884 to 1890 filled all Utah with gloom and caused the Church to weep bitter and even bloody tears. During that period the Territory was raked from one end to the other as with a sharp-toothed harrow, and men and women were tortured, mentally if not physically, to an extent almost unbearable. The exchequer of the Federal courts was swollen to repletion from fines collected in polygamous cases, and the penitentiary was crowded with convicts for conscience sake. In Utah Idaho and Arizona nearly six hundred convictions under the anti-polygamy statutes testified to the rigor of the crusade and the sincerity of the Mormon people—about two per cent of whom practiced polygamy—in this crucial test of their integrity. Scarcely a man, and not one woman—for women and children were imprisoned also—weakened under the terrible strain brought to bear by the iron hand of the Federal government through its local representatives, and purchased immunity from persecution by "a promise to obey." Among those who went to prison rather

than be false to the convictions and pledge obedience to a law aimed directly at a principle of his religion, was Apostle Lorenzo Snow. Apostle George Q. Cannon (whose seat in Congress had been declared vacant upon the enactment of the Edmunds law) and Apostle Francis M. Lyman were also imprisoned for like cause. Scores of other Elders—among the most reputable men in the community—were likewise incarcerated, and nearly all the Church leaders were driven into exile. The settlements of the Saints in Mexico and Canada were greatly strengthened by emigrations from Utah and Arizona during this troubled period. President John Taylor died in exile, July 25, 1887, a martyr to his religious convictions, which he would not and could not surrender.

PRESIDENT WILFORD WOODRUFF.

With President Woodruff's advent into power came, in September, 1890, the Manifesto, discontinuing the practice of plural marriage. Times had changed and the Lord now directed His people, who had made so many sacrifices, to submit to the law of the land and leave the issue with Him. They obeyed. An era of good feeling ensued; Mormons and Gentiles affiliated socially, politically, and were friendly as never before. The old political lines, on which a long and bitter fight had been waged between the People's party and the Liberal party, were obliterated, and the citizens generally, regardless of past prejudices and affiliations, divided on national party lines as Democrats and Republicans. As an appropriate capstone to the temple of peace and patriotism thus reared, Utah—a Territory since 1850—on January 4, 1896, was admitted into the Union as a State. Further acts of grace on the part of the Federal government were the pardon by Presidents Harrison and Cleveland in successive proclamations, of all polygamists, and the return, by act of Congress, of the Mormon Church property confiscated under the operations of the Edmunds-Tucker law.

Prior to the dedication of the Salt Lake Temple, April 6, 1893, President Woodruff permitted, in fact, invited a concourse of non-Mormon citizens to pass through the sacred building and inspect its furniture and equipments; a privilege unprecedented, and a courtesy much appreciated by the whole Gentile community. The Temple, which had been forty years in building, and had cost nearly three and a half million dollars, was dedicated with solemn and impressive ceremonies, repeated from day to day until thirty-one meetings had been held and 75,000 Latter-day Saints had witnessed the services.

In the fall of the same year President Woodruff and his counselors accompanied the Tabernacle choir to the World's Fair at Chicago, where that famous body of singers competed with the trained choristers of Wales and other countries, and bore off the second prize in the contest. At the World's Parliament of Religion, held during the great Exposition, the Latter-day Saints were denied representation; an exhibition of religious bigotry in poor keeping with the avowed purpose for which the great convention had been called.

President Woodruff's crowning act was the unveiling at Salt Lake City, July 20, 1897, of the monument erected to the memory of Brigham Young

and the Pioneers; the initial event of the Utah Pioneer Jubilee, a five days' festival commemorative of the fiftieth anniversary of the arrival of the Mormon Pioneers in Salt Lake valley. The aged Pioneer and President —a man universally beloved for his honest and guileless nature—died at San Francisco, California, September 2, 1898, while on a visit for his health to the coast. The council of the Apostles at this time stood as follows: Lorenzo Snow, President; Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff.

PRESIDENT LORENZO SNOW.

The First Presidency was almost immediately reorganized. President Lorenzo Snow, the present Prophet, Seer and Revelator, beginning his administration on the 13th of September, 1898. Eighty-five years of age, but with powers of mind and body unimpaired—the reward of a virtuous and abstemious life—he has taken hold of the helm of the Church with a strong and steady hand, reminiscent of the days when Brigham Young, of whom, as well as of the martyred Prophet, Lorenzo Snow was ever an ardent admirer and faithful follower—stood at the wheel of the good ship Zion, directing and shaping under divine guidance its destinies. He comes to the front at a time when he is manifestly the man for the hour. His ability and experience as a financier—one of the main pillars of the United Order in the past—are invaluable to the Church at the present period. His first measures have been largely of a financial character, to relieve the Church of the heavy burden under which it has struggled ever since its finances were crippled by the confiscation of its property under the operations of the Edmunds-Tucker act. That he will succeed in leading it out of financial bondage, there is every reason to believe, and that under his wise and efficient leadership continued success, temporal and spiritual, awaits the work of God, no Latter-day Saint can doubt. Triumph and glory are decreed for it. No failure awaits what the world has nicknamed Mormonism. It will fulfill its mission. Israel will be gathered, Zion redeemed, and earth prepared for the coming of her King. Zion, predestined to be "the joy of the whole earth," will ever have an attraction for the nations. Her hand of peace is extended to all the world. Ephraim, the Pioneer of Israel, has lifted up "an ensign on the mountains;" "to it shall the Gentiles seek; and his rest shall be glorious."

THE OLDEST BRITISH SAINTS.

THE following clipping is taken from an account of a Priesthood meeting in Heber, Wasatch Co., Utah. The writer is personally acquainted with Elder Clegg and his wife and can say that they have enjoyed excellent health, which fact, together with the preservation of their lives to a good old age, Brother Clegg attributes to the observance of the Word of Wisdom, which law he has strictly kept since he first heard it in 1837:

"Elder Jonathan Clegg occupied most of the time in relating his ex-

perience in the Church since 1837. Brother Clegg is now in his 84th year. He was present in Preston, Lancashire, England, when the first British missionaries arrived in 1837, and heard Apostle Heber C. Kimball say Amen to a legend of "Truth will prevail," which was flaunted in his face on his arrival by coach. An election procession was passing when the Elders alighted from the coach and the flag was waved over the coach with the above motto thereon. This brought out the expression from Elder Kimball. Elder Clegg was baptized in the river Ribble in September, 1837; emigrated to Utah in 1856; was in Edward Martin's company of handcarts; was commissary crossing from Iowa City to Florence and across the plains. Elder Clegg and wife, Ellen, are both in their 84th year, and believe they are the oldest English members of the Church."

UTAH ITEMS.

The demand for cottages in Salt Lake City for summer use is far in excess of the supply.

The Salt Palace buildings are being rapidly pushed to completion, a large force of men being engaged in their construction.

John Sharp, state fish commissioner, has deposited 12,000 young grayling fish in East Canyon creek and Silver lake, and fishermen will keep an eye on these places in the future.

Utah mining men will have a gold statue of Maud Adams, the actress, made for exhibition at the Paris exposition. The statue will be life-size and will cost $600,000, the material to be used coming from Utah mines.

Superintendent Chambers of the Ontario and Daly mines at Park City, is laboring with his company to induce them to resume extensive operations on that property, and old-time Parkites have great confidence in his ultimate success.

There is talk of the Burlington R. R. coming to Utah. It is just possible if the Burlington wants independent connection on the border of the State, that the Provo canyon extension of the Rio Grande Western will be ready to meet it.

Near Good Hope, in San Juan county, on the Colorado river, a Cliff Dwellers' village has been discovered by Charles V. Clinton, of Salt Lake City. A number of mummies have been discovered, and an expedition is to be organized to further investigate the find.

The Utah Sugar company has commenced laying the pipe-line that will connect the auxiliary plant at Springville with the plant at Lehi.

The foundations for the new sugar factory at Springville are nearly all in and bricklaying has been commenced. The scale house has been built, and work will soon be in full blast.

The historic Beehive house, President Brigham Young's home, has been purchased by the Mormon church and will be used as the offices of the first presidency and the residence of the president. President Lorenzo Snow will occupy the mansion, and he will be the first of the church leaders to do so since the death of President Young. The Beehive house was built by President Brigham Young in 1852.

It is practically an assured fact that the tabernacle choir will make a tour of the principal cities of the west next fall. Frank D. Higbee of New York, who has promoted numerous enterprises of a similar character, is ready to back the project.

A proposition to send the tabernacle choir to the Paris exposition next year is being seriously agitated. The scheme contemplates a wide range, for it includes, in addition to the exposition trip, a tour of Europe and the eastern cities of the United States.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 27, 1899.

THE WORK ON THE CONTINENT.

HAVING lately returned from an extended tour through the missions on the Continent, it gives me pleasure to renew my associations with the Elders and Saints of the British Mission. The time of my absence was pleasantly and, I hope, profitably spent.

In company wtth President Schulthess of the German Mission and President Bowman of the Swiss Mission, I spent nearly two months in those missions, visiting every Conference therein and nearly every branch and met nearly all the Elders.

In Germany liberty to preach is very much restricted and the missionaries are under strict police surveillance, so much so in some parts that they are not allowed to hold meetings. In other places they may hold meetings but are not allowed to sing or offer prayer. Some of the most efficient Elders have been banished from promising fields of labor, and are under the necessity of using extreme caution to avoid arrest and probably imprisonment.

Notwithstanding these unfavorable conditions, the Elders, who are mostly very young men, are not discouraged, but are prosecuting their labors with courage and faith, and in most cases their course of life is a living testimony to the message they bear. As a result of their earnest endeavors some are being added to the fold and others are led to the meetings through the spirit of investigation and a desire to know the truth.

President Schulthess has the loving support of the Elders and Saints and is working faithfully for the furtherance of the work in Germany, though he is seriously in need of several more experienced Elders, which want, it is hoped, will soon be supplied.

The Swiss Mission, under the direction of President Bowman, who has the respect and confidence of the Elders and Saints, is progressing favorably considering it is an old field, worked over and over for many years, many hundreds of faithful Saints having been gathered from that land and planted in the land of Zion. Although it is a land of religious liberty, many are extremely indifferent as to the Gospel and their soul's salvation.

President A. L. Farrell of the Netherlands Mission with his able assistants is making a gratifying success, 172 souls having been added to the fold since the beginning of the year. Everything is in good order and is working like a piece of well regulated machinery.

In Rotterdam the Saints occupy two respectable halls for meetings and Sabbath schools, and in Amsterdam and other places good meeting rooms are secured which are well attended by the people.

The Elders are in good health, both temporal and spiritual, and much encouraged by the results of their labors.

Several native Elders who are financially and spiritually able have been called into the mission field and are doing excellent service for the Master; still the cry for more help is heard, for "The harvest is great and the laborers are few."

As a whole these Missions are in a very satisfactory condition, and the kind hospitable treatment accorded the Elders by the Saints in every part indicates the possession of the spirit of true Christianity. I desire to express my sincere thanks to the Elders, Saints and friends, from whom I received the kindest and most considerate treatment wherever I went.

P. D. L.

It was with much pleasure that we met with the Elders and Saints at Higham, Yorkshire, on Monday, July 24, to celebrate the anniversary of the entrance of the Pioneers into the valley of the Great Salt Lake.

The Stars and Stripes and the Union Jack were floating proudly over the field where the exercises were held. These consisted of races of various kinds and other sports, with prizes suited to the age and sex of those competing, and all entered heartily into the spirit of the times.

In the evening a very creditable entertainment in the open air was held, consisting of vocal and instrumental music, recitations, speeches, etc., all of which were well rendered and enjoyed by all; in fact it was, both in letter and spirit a regular Utah celebration, and was entered into with the same enthusiasm displayed by the Saints at home on similar occasions.

Much credit is due the committee of arrangements and to the Saints of Higham for the royal reception given those from a distance.

We desire to offer congratulations and best wishes to our friend Mr. John O. Roberts on his marriage to Miss Annie M. Russell. The auspicious event was solemnized at St. David's Church, Brownlow Hill, by the Rev. Jas. Davis, on Sunday morning, July 16, our Mr. J. C. McFarlane of Ogden, Utah, being best man.

Mr. Roberts is a member of the firm of Ramsden and Co. of Water Street, with whom our office has had pleasant business relations for many years. May the married life of the contracting parties ever be as pleasant and harmonious as have been our relations with the firm.

The Anchor Line s.s. *Ethiopia* from Glasgow on July 13, with returning Elders and emigrating Saints on board, arrived at New York on the 25th, with all well.

We desire to notify the Elders and Saints that there will be no booking for emigration through this office until further notice.

RELEASES AND APPOINTMENTS.—Elder E. P. Oldham has been honorably released from presiding over the Sheffield Conference to return home on September 7, on the s.s. *Furnessia* from Glasgow. In the meantime Elder Oldham will travel and visit relatives.

Elder H. W. Manning is appointed to succeed Elder Oldham as President of the Sheffield Conference.

Elder Henry John is released from the Leeds Conference and appointed to labor in the Welsh Conference.

ABSTRACT OF CORRESPONDENCE.

ELDER M. S. LEAVER writes from Birmingham as follows:

"The Saints and Elders of Birmingham were highly honored by the presence of Sisters Emeline B. Wells, A. W. McCune and Precilla Jennings, at their meeting on Thursday night, July 20. The two first named are delegates from Utah to the late International Women's Congress held at London. The last named is engaged in special genealogical work.

"They ably addressed the meeting on the subjects of, 'Women's Organizations in Utah,' 'The Inception, Growth, and Organization of the Women's Suffrage movement' and kindred topics.

"Sister Wells, who was personally acquainted with the Prophet Joseph Smith, bore a strong testimony to the nobility of his character and the divinity of his work.

"The sisters graphically portrayed how freedom to women had grown since the Modern Prophet turned the key to their advancement. All present greatly appreciated this rare treat, and will extend a hearty welcome to sisters who may visit this land in the future."

THE following from Elder J. W. Booth of Aintab, Syria, dated July 4th, tells its own story of patriotism, courage and faith:

"You will perhaps wonder why I address you with red ink. Well it is not because there is no more handy, but you will see by the date that it is a day for all Americans to honor the red, white and blue, and by writing with red ink on white paper along blue lines you see I am doing honor to the day even in this land which is so conspicuous for its 'freedom *from* independence.'

"Ten days ago President Maycock's release came, and of course he had a 'jubilee' at my 'solitary expense.' To-day I am having a 'solitary jubilee' without the expense. He left yesterday morning and will be in Liverpool about the middle of August I suppose, as he intends to travel and visit on the Continent. I think this is the most lonesome 'Fourth' I have ever passed, for the only companions I have at this writing are the unseen angels, and that spirit which ever whispers joy and peace to the human heart. But I am not without a reminder of our nation's birthday. I have only to turn my eyes a little upward and outside my door I behold, floating in the clear air of Syria, a banner which to-day is waving in proud response to a million salutations on the other side of the globe. A large piece of white bleach with just a little crimson dye to alternate in thirteen

stripes, and still less indigo to make a blue sidereal field enclosing five and forty stars, are only trifles when they lie separately, but when those simple colors are arranged to make 'Old Glory' then Raphael's brush can do no more. The flag that floats to-day at the headquarters of the Turkish Mission was made from those three 'elements' and the ink now used to tell it is the dye that still remains.

"We are in receipt of the letter from President Platte D. Lyman informing us of the £5 deposited there by some anonymous philanthropist, and I desire to say through the STAR that we are very grateful for the liberal and much needed contribution. We pray God to bless all such human angels and reward them with a perfect knowledge of the Gospel, that they may be saved in the Kingdom of Heaven. It will be used, according to our best judgment, where it is most needed.

"There is a great work to be done among this people, but we can not make much headway with only three missionaries in all Turkey. 'Come over and help us' has been the cry for many months, but we can hear of no response yet. We will do all we can and patiently wait for more reapers."

PRESIDENT RUFF thus gives an account of a district meeting at Eastwood and also a meeting at Nottingham:

"At our District Meetings last Sunday, President Naisbitt and Sisters Wells and McCune from Utah were with us. Three meetings were held in Eastwood, and in every way my expectations were satisfied.

"Saints and Elders were in attendance from nearly all the districts in the conference.

"The morning service was given over to the Eastwood Sunday school children, who rendered exercises consisting of catechising, songs and recitations. The promptness with which every part was rendered bespoke much in favor of those little ones and their willing teacher. The exercises were appropriately concluded by remarks from President Naisbitt and Sister Wells. The former dwelt upon the good to be realized from Sunday School work, giving striking proof by relating personal experience. Sister Wells addressed her remarks to the children and taught them the lesson of prayer by relating an incident from the life of the Prophet Joseph.

"In the afternoon President Naisbitt preached one of those Gospel sermons that the mind of the wayfaring could comprehend, and expounded doctrine with a power that comes only from conviction and dictation of the Holy Spirit.

"Sister McCune bore a faithful testimony of the Gospel, and of true conditions among womankind in Utah.

"Sister Campbell followed in the usual convincing way and proclaimed an irresistable testimony.

"In the evening Sister Wells gave an account of her early girlhood and conversion to the truth, which was edifying to all. She also represented the standing of Utah women in the world, and spoke particularly of the late 'International Congress of Women' and the relation of the Utah delegates' thereto.

"President Naisbitt spoke graphically of the spirit of intelligence that has been poured out on the earth since the restoration of the Gospel, and referred to Zion as the source or means of enlightenment to the whole world.

"President Ruff bore a final testimony and expressed his gratitude to the Lord and all concerned for the success attained.

"Monday night we held a conjoint session of the Relief Society and M. I. A. in the Nottingham Branch. Sisters Wells and McCune and Presidents Naisbitt and Ruff spoke upon the accomplishments and purposes of these organizations in a manner that instilled energy and new resolutions into the hearts of the members."

THE MISSIONARY ABROAD.

THE missionary abroad is a unique character, the world is full of such, but the one from Utah is unlike all others, because he bears an unpopular message, and he goes in a pecuniary sense without "purse or scrip," trying the world, he is tried himself, he is compelled to know of his mission, and in the exercise of mighty faith to feel underneath him "the everlasting arms."

Organizations of wealth and culture are arrayed against him, antiquity and interest each dispute what they each call his assumption or presumption; the testimony he gives is conclusive (to them) of fanaticism and error; if an American, his religion is deemed of questionable smartness, if a native, as a product of delusion.

His ready appeal to the Bible is deemed sacrilegious, even when the objector hugs it to his heart as "the standard of appeal," familiarity with it smacks of blasphemy, and to canvas its truths and principles savors of innovation upon sacred things; the Bible closed is the fetich of Christendom, the Bible open is one of the bulwarks of the Elders of Israel.

Nevertheless this is not all of His support—he claims divine communion; he believes in present inspiration, and revelation is his life as it is his authority; the assertion is that he is sent, delegated, acknowledged; that, as to the Gospel, he represents the divine will, that he is the representative—by the Priesthood—of the Father and Jesus Christ; that this particularly calls in question all pretense, all sects, all who assume to officiate in sacred things. This missionary is thus in the world, but not of it; his position comes without personal volition, he is independent of schools, colleges or churches, he represents something greater, grander and more enduring; he (like his Master) must increase, they must decrease; his cause is destined to triumph, theirs must vanish away.

He is the herald of a dispensation, the evangel of a new civilization; he works as a founder of Zion, as a co-laborer with all the prophets and seers; the rule of righteousness is his ambition, the triumph of truth his inspiration, and "the coming of the kingdom" his only ideal.

Men may deride him, persecution assail him, croakers at his right and left may laugh at his enunciation or scoff at his anticipations; he endures

all things cheerfully, and "fighting the good fight," he lives in the future while working in the present; from village to town, and from city to continent he scatters the seed "beside all waters," this being his duty, his pleasure, his life; in trouble he is undismayed, and when without visible success he is sustained of hope, for the results are none of his.

In the midst of strangers he is a brother, he is a citizen among aliens, and a savior to the lost; none may know him, he is known of God; none may succor, he is protected of the angels; none may listen, but he is assured of his reward; time is his, and eternity also, the earth, and so is heaven; unto the humblest who ministers to and receives him he is an ambassador from on high, a representative of eternal truth, a servant of the living God. N.

THE FUTURE OF THE EARTH.

Has science made enough progress to enable us to get an idea of what destiny is reserved for the earth and its inhabitants? We know that astronomers have already answered this question in a general way. Geologists also, who have traced in broad lines the history of our planet since life appeared on its surface, hundreds of millions of years ago, have expressed their opinion. There are, in fact, scientific data sufficiently accurate for us to reason upon and from which to draw inferences that should not be taxed with hardihood or temerity. I wish to describe briefly here the way in which scientists expect the end of the world to take place—I say the end, because we know the changes that it has undergone, if not since it was in the nebulous state . . . at least since it became a planet. At this period the astronomer leaves the history of our globe and the geologist begins to study it.

According to the ideas of astronomers, the earth was detached from the solar nebula, and, after being a "miniature sun," was condensed by cooling. Losing its heat by radiation in space, the fiery globe became covered with a solid, dark crust. The solid layer then acted as a barrier to the radiation of the molten mass beneath, for rock has a feeble conductive power. The sun, then, is the sole source of heat that has supported, and that yet supports, the terrestrial surface. On the formation of the solid crust the water vapor diffused throughout the atmosphere condensed little by little, and water accumulated in the first depressions of the surface. Thus were formed the first oceans, in which life was soon to manifest itself in the most rudimentary organized forms. While these forms went on to develop into more perfect types, distributed uniformly over the globe, the cooling of the earth continued; foldings resulting from its contraction appeared on the surface, and its internal activity showed itself, at intervals, in various regions in the form of volcanic eruptions

The earth's profile thus became more accentuated by the elevation of mountains and the lowering of the first oceanic depressions. It is probable that vegetation then appeared on the first continents, whose temperature must have been tropical. But the outline of the surface did not

depend solely on the contraction of the earth's crust, but also on erosion, due to atmospheric agencies. While the contraction, by lateral folding or vertical depression of layers, raised or lowered considerable portions of our planet, erosion produced an inverse effect, since by the action of rain, ice, and variation of temperature it disintegrated the rocks and reduced them to powder, which it transported and heaped up in the depressions of the crust. Consequently contraction accentuates, or at least preserves, in one form or another, the relief of the surface, which denudation is working to obliterate. The resultant of these two opposite agencies gives us the form of the globe at any given moment.

In the course of geologic time contraction formed mountain chains. . . . . The first mountains, which were as high as those of to-day, have in great part disappeared by erosion; there remain only fragments, which the study of geology alone enables us to identify. . . . As cooling continued, climates became differentiated, and to the lower plants and the invertebrate animals succeeded higher forms: fishes, reptiles, birds, mammals, and finally man. The human species had not yet appeared on the earth when the Pyrenees, the Alps, the Carpathians, and the Himalayas were formed. These are a part of the same mountain chain, whose relief is in great degree preserved, because it is the most recent chain and the action of time has altered it least. As long as contraction shall continue there will be mountain chains, a very accentuated relief, continental masses, and consequently an easy flowing of waters to the sea. But when by cooling the crust shall become sufficiently thick and solid to prevent lateral folding, mountains will no longer be formed, and then, as denudation alone will act, it will level the surface little by little. Then, by the partial filling of the oceanic basins, by the greater and greater difficulty of flow (due to lack of slope) of water toward the sea, the continental masses will be divided, by channels of greater or less size, into true archipelagoes. At this time there will be on the earth no more water surface than at present, but this water will be differently distributed. Nothing shows that at this period, far in the future, life will be impossible on the earth. Nevertheless, although the essential elements of air and water will not be lacking, cold will certainly bring about a change in the character of life, and a partial disappearance of living creatures from its surface.

M. Dollo, the learned Brussels professor, from whom we take some passages in this article, asks whether some other planet may not have already reached the stage that we have just predicted for our globe? There is one, in fact, the planet Mars, of our own solar system. . . .

After the earth shall have reached the phase represented to-day by Mars, what will become of it? Instead of consisting of a crust and a fluid nucleus, it will be completely solid. It will then absorb into its crevices the whole of its air and its water. This will easily occur, for experience shows that for this it will be sufficient to be only one-third as porous and only one-hundredth as full of fissures as the granites that are now traversed by millions of veins of harder rock. These fissures, which can no longer be filled with molten rock from the depths of the earth, will be occupied by water. . . . If life has not already ceased by this time, it

will then be no longer possible. And after this? Afterward, the fissures will increase as the mass contracts further, and the earth, cracked, dislocated, and finally broken in pieces, will rush through space as a shower of meteorites. The fissures observed on the moon's surface and the meteorites that fall on our globe enable us to believe in such a future state for the earth. Such, briefly summed up, are the series of phases through which our globe has passed and probably will pass.—DR. PHILIP GLANGEAUD, *in La Nature.*

MAN AND NATURE.

Man's best powers point him Godward.—SPURGEON.

Shallow men believe in luck; strong men believe in cause and effect.—EMERSON.

One ungrateful man does an injury to all who stand in need of aid.—SYRUS PUBLIUS.

It is the supernatural in man which reveals to him the God whom Nature conceals.—JACOBI.

There are but three classes of men; the retrograde, the stationary, and the progressive.—LAVATER.

It is a matter of the simplest demonstration that no man can be really appreciated but by his equal or superior.—RUSKIN.

Man is an animal that makes bargains; no other animal does this; one dog does not change a bone with another!—ADAM SMITH.

Ambitious men, if they be checked in their desires, become secretly discontent, and look upon men and matters with an evil eye.—BACON.

If a man has any brains at all, let him hold on to his calling, and in the grand sweep of things his turn will come at last.—WALTER MCCUNE.

That is ever the difference between the wise and the unwise; the latter wonders at what is unusual, the wise man wonders at the usual.—EMERSON.

THERE is, I know not how, in the minds of men a certain presage, as it were, of a future existence, and this takes the deepest root and is most discoverable in the greatest geniuses and most exalted souls.—CICERO.

Instead of saying that man is the creature of circumstances, it would be nearer the mark to say that man is the architect of circumstances. It is character which builds an existence out of circumstances. Our strength is measured by our plastic power.—GEORGE H. LEWES.

A great man is always willing to be little. While he sits on the cushion of advantages he goes to sleep. When he is pushed and disappointed, tormented, defeated, he has a chance to learn something. He has been put on his wits, but he has gained facts; he has learned his ignorance, he is cured of the insanity of conceit, has got moderation and real skill.—EMERSON.

It is not what men eat but what they digest that makes them strong;